

THE 100 FORGOTTEN **SUNNAHS** OF RASŪL ALLĀH ﷺ



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the *Entirely Merciful*, the *Especially Merciful*.

A short note from the Author – Brother Fnu Muhammad Ibn Javed

First and foremost, I would like to thank Allah and Allah alone for enabling me to write this book. This book took roughly two months to write from morning to night. I've tried my best to keep this book as short and concise as possible while also explaining these Sunnahs in as much detail as I could.

There are two reasons I wrote this book. The first is out of love for our beloved Prophet Muhammad (peace and blessing be upon him and his family and his companions). The second reason is that people will benefit from it (i.e. this book) as well as I will receive the reward, (i.e. Sadaqa Jariaya [ongoing charity]) In sha'Allah, as the Prophet ﷺ stated: “When a man dies, all his good deeds come to an end except three: ongoing charity (Sadaqah Jariyah), beneficial knowledge, and a righteous son who prays for him.”¹ The Prophet ﷺ also said: “Whoever guides someone to something good will have a reward like one who did it.”² I don't mind if someone uses my research or shares it with others, because I've only done this for Allah and Allah alone. Finally, I'd like to add that I performed Istakarah for every topic and before writing each page to make sure the information is authentic, but if I made an error, please forgive me. May Allah accept this from me and grant us the ability to follow in the footsteps of our beloved Prophet ﷺ and help us in reviving these Sunnahs. And Allah Knows Best.

1 Sahih Muslim 1631.

2 Sahih Muslim 1893



In the name of Allāh, the *Entirely Merciful*, the *Especially Merciful*.

We begin with the name of Allāh, the Entirely Merciful, the Especially Merciful. The purpose of this book is to provide authentic Sunnahs of our beloved Prophet (peace and blessings of Allah be upon him and his family and his companions). Many people might be unaware about these Sunnahs as they have been forgotten, so with the help of Allah, and Allah alone, In sha Allah we can revive these forgotten Sunnahs.

What is a Sunnah?

Sunnah refers to the way of the Prophet Muhammad ﷺ. This includes everything he said and approved of, as well as everything he did. A number of people feel confused and believe that everything the Prophet ﷺ did was Sunnah. For example, the Prophet ﷺ would travel on a mule, but this does not imply that riding a mule is a Sunnah.¹ So, for example, fasting on Mondays and Thursdays is a Sunnah since the Prophet ﷺ fasted on those days.² If someone does not fast these two days, they will not be sinful, but if they do, they will receive a great reward for following a Sunnah of the Prophet ﷺ.

Wearing an Izar (waste wrapper) or keeping your hair long, for example, is not a Sunnah because these are customary practices.

Sunnah mu'akkadah (confirmed Sunnah), Nafil (supererogatory), and Mustahabb (recommended) all signify the same thing: they are acts of worship that are encouraged in Islam but are not required.

Those who do them will be rewarded, but those who do not will not be blamed. For example, there are

1 See: Sahih al-Bukhari 2930.

2 Sahih al-Tirmidhi 745 (graded as sahih by al-Albaani in Sahih al-Targheeb 1044).

five prayers that every Muslim must pray on time. The two rak'ahs of Fajr, four rak'ahs of Zuhr and Asr, three rak'ahs of Maghrib, and four rak'ahs of Isha are the obligatory prayers.¹ It is highly recommended to pray the two rak'ahs before the Fajr prayer, as it is a Sunnah of the Prophet ﷺ. The Prophet ﷺ stated, “The two rak'ahs at dawn are better than this world and what it contains.”² This shows the importance of the two rak'ahs before the Fajr prayer, yet if one skips them, there is no sin as long as he prays the two obligatory rak'ahs of Fajr. Similarly, there is no blame if one skips the four rak'ahs before Asr or the two Sunnah and two Nafil after Zuhr as long as he prays the obligatory prayer. Some scholars hold the view that a Sunnah is something the Prophet ﷺ performed all the time, whereas Nafil is something he did frequently but not all the time.³ Lastly, we would also like to add that according to majority of the scholars, there is no difference between Sunnah, mustahabb and nafil. And Allah Knows Best.

1 We did not make mention of the Friday Prayer as this is obligatory only for men and they must pray in the Mosque. Ibn al-Mundhir (may Allah have mercy on him) said in al-Ijma, (52): “They [scholars] unanimously agree that Jumu'ah is not obligatory for women.”

2 Sahih Muslim 725.

3 Ad-Dasooqi al-Maaliki (may Allah have mercy on him) said: “Nafil refers in linguistic terms to something extra or additional; in Islamic terminology it refers to that which the Prophet (blessings and peace of Allah be upon him) did but did not do persistently, i.e., sometimes he did not do it and sometimes he did do it. It does not mean that he stopped doing it altogether, because one of his characteristics is that if he did a righteous deed he would not stop doing it altogether after that. With regard to “Sunnah”, in linguistic terms it refers to a way or path; in Islamic terminology it refers to that which the Prophet (blessings and peace of Allah be upon him) did openly when he was among a group of people, and he persisted in doing it, but there is no proof to indicate that it is obligatory. Sunnahs that are described as mu'akkadah (confirmed) are those that bring a great deal of reward, such as Witr.” See: Haashiyat ad-Dasooqi, (1/312). Al-Khateeb ash-Sharbeen ash-Shaafa'i (may Allah have mercy on him) said: “Nafil in linguistic terms refers to something extra; in Islamic terminology it refers to actions other than those which are obligatory. They are so called because they are extra to what Allah, may He be exalted, Has made obligatory. Naafil is similar to Sunnah, mandoob (recommended), mustahabb (encouraged) and so on. This is the well-known view.” See: Mughni al-Muhtaaj, (1/449). Ibn an-Najjaar al-Hanbali (may Allah have mercy on him) said: “That which is mandoob (recommended) is called Sunnah, mustahabb, naafil, and so on... The highest of that which is recommended is Sunnah, then fadeelah (virtue), then naafilah.” See: Sharh al-Kawkab al-Muneer, (pg. 126).



In the name of Allāh, the *Entirely Merciful*, the *Especially Merciful*.

Chapter: (1) Meals (Eating and Drinking) **Licking the fingers after eating**

Ibn Abbas رضي الله عنه narrates that the Prophet ﷺ said, “When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.”¹

Eating in one intestine (i.e. eating less)

Abu Huraira رضي الله عنه narrates that there was a person who used to eat a lot, but when he embraced Islam he started to eat less. When this was told to the Prophet ﷺ, he said, “A believer eats in one intestine (is satisfied with a small amount of food) and a disbeliever eats in seven intestines (eats a lot).”²

Miqdam ibn Madikarib رضي الله عنه narrates that the Prophet ﷺ said, “A human being fills no worse vessel than his stomach. A human being only needs a few mouthfuls to maintain his spine straight. But if he must (fill it), he should fill it with one-third food, one-third drink, and one-third air.”³

Not criticizing food

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ never criticized any food (that he was invited to), if he liked it, he would eat it and if he didn't, he would leave it.⁴

Eating with three fingers

1 Sahih al-Bukhari 5456.

2 Sahih al-Bukhari 5397.

3 Sunan Ibn Majah 3349, Sahih al-Tirmidhi 2380 (graded as sahih by al-Albaani in Sahih At-Tirmidhi, 1939). This hadīth indicates that a Muslim should be moderate when eating and drinking. A Muslim should divide his stomach as the Prophet (peace and blessings be upon him) told us into three sections: one-third for food, one-third for drink and one-third for air so that the Muslim does not become lazy in worshiping Allah.

4 Sahih al-Bukhari 5409, Sahih Muslim 2064. An etiquette of eating food is not to criticize it by saying things like "it is too salty", "it is too cold", or "it is over-cooked," etc. (See: Imam an-Nawawi's Sharh Muslim, 14/26).

Abdullah ibn Ka'b رضي الله عنه reports that his father narrated to him that when the Prophet ﷺ used to eat, he would eat with three fingers and would lick them after he had finished.¹

Rinsing out the mouth upon eating and drinking

Ibn Abbas رضي الله عنه narrates that once, the Prophet ﷺ drunk some milk, then he called for some water and rinsed out his mouth and said, “It is somewhat greasy.”²

Taking three breaths while drinking

Thumama ibn Abdullah رضي الله عنه narrates that Anas رضي الله عنه used to breathe twice or thrice while drinking. He (Anas رضي الله عنه) used to say that the Prophet ﷺ used to take three breaths while drinking.³

In another hadīth, Anas رضي الله عنه adds that the Prophet ﷺ said, “(it is more) thirst- quenching, healthier and more wholesome.”⁴

Spitting out the date seed

Abdullah ibn Busr رضي الله عنه narrates that the Prophet ﷺ came to my father and we brought to him a meal. He was also given dates which he ate, putting the seed between his fingers and holding his forefinger and middle finger together.⁵

Sitting on the ground when having a meal

Aishah رضي الله عنها narrates that the Prophet ﷺ said “I eat as a slave eats and I sit as a slave sits.”⁶

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- 1 Sahih Muslim 2032. The Sunnah is to eat with three of your fingers (i.e. the forefinger, the middle finger and the thumb), but It is permissible to use more than three if it is necessary. See: Ibn Hajar Al Asqalani's Fath al-Bari 9/578. It is also permissible to use a fork or a spoon to eat.
 - 2 Sahih Muslim 358. Imam an-Nawawi (may Allah have mercy on him) said in his commentary on Sahih Muslim: “This shows it is mustahabb (recommended) to rinse one's mouth after drinking milk. According to the scholars, this also applies to other types of food and drink; it is mustahabb to rinse the mouth so that one doesn't swallow any traces of it while praying.”
 - 3 Sahih al-Bukhari 5631. It is permissible to drink in one breath, but it is much better to drink in three breaths as indicated from the hadīths stated above.
 - 4 Sahih Muslim 2028.
 - 5 Sahih Muslim 2042. The Sunnah way of removing the date seed is by holding the forefinger and middle finger together and placing the seed between the fingers.
 - 6 Musnad Abu Ya'la 8/318. (graded as sahih by al-Albaani in al-Silsilah al-Saheehah, 544). It is recommended to eat and drink while seated on the ground, but if one sits and eats on the table, there is no sin on him. See also: Imam Al-Shawkani's Irshaad Al-Fuhool.

Chapter: (2) Duas (Supplications)

If one forgets to say Bismillāh before eating

Aisha رضي الله عنها narrates that the Prophet ﷺ said, “When one of you eats, he should mention Allah's name, but if he forgets he should say: Bismillāhi fī awwalihi wa ākhirih (With the Name of Allah, in the beginning, and in the end).”¹

Upon completing the Fajr prayer

Umm Salamah رضي الله عنها narrates that when the Prophet ﷺ said the salam for the fajr prayer, he would say: “Allāhumma innī as'aluka `ilman nāfi`an, wa rizqan ṭayyiban, wa `amalam-mutaqabbala (O Allah, I ask You for knowledge which is beneficial, and sustenance which is good, and deeds which are acceptable).”²

Before going to bed

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “When anyone of you goes to bed, he should dust off his bed with his waist garment and say: ‘Bismika Rabbī waḍa`tu janbī, wa bika arfa`uh, fa in amsakta nafsī farḥamhā, wa in arsaltahā faḥfaẓhā bimā taḥfaẓu bihi `ibādakaṣ-ṣāliḥīn (With Your Name my Lord, I lay myself down; and with Your Name I rise. And if You take my soul, have mercy on it, and if You send it back then protect it as You protect Your righteous slaves)’ for he does not know what may have entered the bed after he left.”³

Upon completing the Witr prayer

It is mentioned that the Prophet ﷺ would say: “Subḥāna ‘l-Maliki ‘l-Quddūs (Glory is to the King, the Holy)” (three times) immediately after the salam of the witr prayer, raising his voice on the third one.⁴

When in distress

Abu Bakrah رضي الله عنه narrates that the Prophet ﷺ said, “When one is in distress, he should say: ‘Allāhumma raḥmataka arjū falā takilnī ilā nafsī ṭarfata `ayn, wa aṣliḥ lī sha'nī kullah, lā ilāha illā ant. (O Allah, I

1 Sunan Ibn Majah 3264, Sunan Abu Dawud 3767 (graded as sahih by al-Albaani in Sahih Abu Dawud). In other versions of the hadīth, the word “fi” is missing but other reports make mention of it, such as the narration of Abdullah ibn Mas'ud (may Allah be pleased with him) in Sahih Ibn Hibban 5213 (graded as sahih by al-Albaani in al-Silsilah al-Saheehah, 198).

2 Sunan Ibn Majah 925 (graded as sahih by al-Albaani in Sahih Ibn Majah 935).

3 Sahih al-Bukhari 6320.

4 Sunan an-Nasa'i 1733/1741 (graded as sahih by al-Albaani in Sahih Al-Nasa'i). See also: al-Majmoo' Sharh al-Muhadhdhab (4/16) by Imam an-Nawawi; Ibn Hajar al-Haytami's Tuhfat al-Muhtaaj (2/227) and Ibn Qudaamah's al-Mughni (2/122).

hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e. a moment). Correct all of my affairs for me. There is none worthy of worship but You.)”¹

Upon completing wudu (ablution)

Umar رضي الله عنه narrates that he heard the Prophet ﷺ as saying, “If anyone amongst you performs the ablution, and then completes the ablution well and then says: ‘Ash-hadu ‘an lā ‘ilāha ‘illallāhu waḥdahu lā sharīka lahu wa ‘ash-hadu ‘anna Muḥammadan ‘abduhu wa Rasūluhu (I bear witness that none has the right to be worshiped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger)’, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.”²

Upon rising from the bowing position in Prayer

Rifa‘a ibn Rafi‘ Az-Zuraqi رضي الله عنه narrates that one day he was praying behind the Prophet ﷺ. When the Prophet ﷺ raised his head from the bowing position, he said “Sami‘a l-lahu liman hamidah.” A man praying behind him said, “Rabbana wa laka l-hamdu, hamdan kathiran taiyiban mubarakan fihi (Our Lord, praise is Yours, abundant, good and blessed praise).” After the Prophet ﷺ completed the prayer, he asked, “Who said these words?” The man replied, “I.” The Prophet ﷺ said, “I saw over thirty angels competing to write it first.”³

Before going to bed

Ali ibn Abi Talib رضي الله عنه narrates that Fatima رضي الله عنها came to the Prophet ﷺ asking for a servant. The Prophet ﷺ said, “May I inform you of something better than that?” The Prophet ﷺ continued and said, “When you go to bed, recite Subhan Allah (Glorified is Allah) thirty three times, Alhamdulillah (All praise is due to Allah) thirty three times, and Allahu Akbar (Allah is the Greatest) thirty four times.”⁴

Upon getting married to a women

Abdullah ibn Amr رضي الله عنه narrates that the Prophet ﷺ said, “When anyone of you gets married to a women, let him put his hand on the front of her head and say: ‘Allāhumma innī as‘aluka khayrahā wa khayra mā jabaltahā ‘alayh, wa a‘ūdhu bika min sharrihā wa sharri mā jabaltahā ‘alayh (O Allah, I ask You for the

1 Sunan Abu Dawud 5090 (graded as hasan by al-Albaani in Sahih Abu Dawud). See also: al-Albaani's Al-Kalim Al-Tayyib, 120.

2 Sahih Muslim 234.

3 Sahih al-Bukhari 799.

4 Sahih al-Bukhari 5362. Ali (may Allah be pleased with him) adds “I have never failed to recite it ever since.” Someone asked him, “Even on the night of the battle of Siffin?” He said, “Even on the night of the battle of Siffin.”

goodness of her, and the goodness upon which You have created her, and I seek refuge in You from the evil of her, and from the evil upon which You have created her).”¹

Upon seeing something good or bad

Aishah رضي الله عنها narrates that when the Prophet ﷺ saw something he liked, he would say: “Alḥamdu lillāhi ‘lḥadhi bi ni`matihi tatimmuṣ-ṣāliḥāt (Praise is to Allah Who by His blessings all good things are perfected).” And when the Prophet ﷺ saw something he disliked, he would say: “Alḥamdu lillāhi `alā kulli ḥāl (Praise is to Allah in all circumstances).”²

Chapter: (3) Fasting

Fasting Mondays and Thursdays

Aishah رضي الله عنها narrates that the Prophet ﷺ used to try to fast on Mondays and Thursdays.³

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Deeds are presented on Mondays and Thursdays, and I love my deeds to be presented while I'm fasting.”⁴

Fasting the 13th, 14th, and 15th of each lunar month

Mujahid رضي الله عنه narrates from Abdullah ibn Amr رضي الله عنه that the Prophet ﷺ said (to Abdullah رضي الله عنه): “Fast three days a month.”⁵

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ advised me to observe three things: to fast three days a month, to pray two rakat of Duha prayer and to pray witr before sleeping.⁶

Saying “I am fasting” when someone fights or argues with you

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Fasting is a shield...if somebody fights with him or abuses him, he should tell him twice, ‘I am fasting.’”⁷

1 Sunan Ibn Majah 1918 (graded as hasan by al-Albaani in Sahih Ibn Majah 1945).

2 Sunan Ibn Majah 3803 (graded as sahih by al-Albaani in al-Silsilah al-Saheehah, 265).

3 Sahih al-Tirmidhi 745 (graded as sahih by al-Albaani in Sahih al-Targheeb, 1044).

4 Sahih al-Tirmidhi 747 (graded as sahih by al-Albaani in Sahih al-Targheeb, 1041).

5 Sahih al-Bukhari 1978.

6 Sahih al-Bukhari 1981.

7 Sahih al-Bukhari 1894. If you are fasting and someone insults you or fights with you, it is part of the Sunnah to say “I am fasting, I am fasting.”

Chapter: (4) Fitrah (nature)

Cutting the nails.

Aisha رضي الله عنها narrates that the Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.¹

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Five are the acts of fitra: circumcision, shaving the pubes, clipping the moustache, cutting the nails and plucking the hair under the armpits.”²

Plucking the armpit hair.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Five are the acts of fitra: circumcision, shaving the pubes, clipping the moustache, cutting the nails and plucking the hair under the armpits.”³

Sitting down when urinating

Aishah رضي الله عنها said, “Whoever narrated to you that the Prophet would urinate while standing; then do not believe him. He would not urinate except while squatting.”⁴

Sprinkling water over the private parts after istinja.

Jabir رضي الله عنه narrates that the Prophet ﷺ did ablution and sprinkled his private part (with water).⁵

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- 1 Sahih al-Bukhari 5854. Imam an-Nawawi (may Allah have mercy on him) said in al-Majmoo‘ Sharh al-Muhadhdhab, (1/339): “There is scholarly consensus that clipping the nails is Sunnah.” The Sunnah way of cutting the nails is to start with the hands before the feet. You should start with the forefinger of the right hand, then the middle finger, then the ring finger, then the pinkie finger, then the thumb, then to move to the left hand and start with the pinkie finger then the ring finger, until all the fingers are done, then to move to the right foot and start with the smallest toe on the right foot and end with the smallest toe on the left foot. See: Imam an-Nawawi's Sharh Muslim, (3/149). There is some scholarly dispute about this issue, see: Al-Iraqi's Tarh al-Tathrib 2/77. See also: Ibn Hajar Al Asqalani's Fath al-Bari 10/345.
 - 2 Sahih Muslim 257.
 - 3 Sahih Muslim 257. The Sunnah is to pluck the armpit hair, but it is permissible to remove it by shaving it or by other permissible means if one cannot stand the pain. See: Imam an-Nawawi's Sharh Muslim, (3/149) and Ibn Qudamah's al-Mughni, (1/65).
 - 4 Sahih al-Tirmidhi 12 (graded as sahih by al-Albaani in Sahih At-Tirmidhi 11). It is not prohibited for a man to urinate standing up, but it is Sunnah to urinate sitting down. See: Fatawa Al-Lajnah Al-Daa’imah, (5/88).
 - 5 Sunan Ibn Majah 464 (graded as sahih by al-Albaani in Sahih Ibn Majah). According to the Hanafis, Shafis and Hambalis, it is mustahabb (recommended) for a person to sprinkle his private part or his trousers with a little amount of water after washing the private part with water (istinja) to prevent waswas (whispers from shaytan). See: al-Mausu'ah al-Fiqhiyyah 4/125.

Chapter: (5) Purification

Using miswak before every prayer.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer.”¹

Doing wudu (ablution) for every prayer.

Amr ibn Amir رضي الله عنه narrates that he heard Anas ibn Malik رضي الله عنه say, “The Prophet ﷺ would perform wudu for every prayer.”²

Performing wudu (ablution) before sleeping.

Aishah رضي الله عنها narrates that whenever the Prophet ﷺ intended to sleep, he would perform ablution before sleeping.³

Performing ghusl on Fridays.

Abu Huraira رضي الله عنه narrates that Umar رضي الله عنه said that the Prophet ﷺ said, “Take a bath (i.e. ghusl) before any one of you leaves for the Jumu'ah prayer.”⁴

Chapter: (6) Manners

Laughing little.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Do not laugh a lot. Much laughter kills the heart.”⁵

1 Sahih al-Bukhari 887

2 Sahih al-Bukhari 214. It is a sunnah of the Prophet (peace and blessings be upon him) to renew the wudu even if one already has wudu, this is the view of majority of scholars as well as the view of imam Abu Hanifah, Malik, al-Shafi'i and Hanbal (may Allah have mercy on them). See: al-Majmoo', (1/495) and al-Mawsoo'ah al-Fiqhiyyah, (10/155) by Imam an-Nawawi (may Allah have mercy on him). As to when it is recommended to renew wudu, there are many views among scholars. Imam an-Nawawi (may Allah have mercy on him) said: “The most correct view is that If he prayed with the first wudu, whether the prayer was obligatory or supererogatory.” For example if someone does wudu for Maghrib and prays Maghrib, then the time for Isha comes and he is still in the state of wudu, then it is Sunnah for him to do a new wudu.

3 Sahih Muslim 305 and Sunan Abu Dawud 222.

4 Sahih al-Bukhari 882. It is a Sunnah mu'akkadah (confirmed Sunnah) to perform ghusl on Fridays, while some scholars believe it is obligatory. It is preferable to perform the ghusl before heading out to the mosque since it is more cleaner.

5 Al-Adab Al-Mufrad 253 (graded as hasan by al-Albaani in al-Silsilah al-Saheehah, 506/930). It is not prohibited to laugh or to make jokes as long as the conditions are met. We have mentioned some of the conditions, such as: The joke should not have any lies, it should not have any element of making fun of Islam (i.e. making fun of the prayer, the beard, hijab, etc), the joke should not scare people, it should not mock people behind their backs, it should not involve backbiting, and the jokes should not be excessive. See: Sunan Abu Dawud 4990, 5004 and Sahih Muslim 2564, 2589. See also: Qur'an, Surat At-Taubah, 9:65-66.

Smiling.

Ibn Jaz رضي الله عنه said, “I have not seen anyone who smiled more than the Prophet ﷺ.”¹

Aisha رضي الله عنها narrates that I have never seen the Prophet ﷺ laughing so much that you can see his palate, but he always used to only smile.²

Jarir ibn Abdullah رضي الله عنه narrates that whenever the Prophet ﷺ saw him, he would smile.³

Abu Dharr رضي الله عنه narrates that the Prophet ﷺ said, “Your smiling in the face of your brother is charity.”⁴

Moving harmful objects out of the way.

Abu Dharr رضي الله عنه narrates that the Prophet ﷺ said, “I was presented with the deeds of my people, and I found the removal of harmful objects from the road among their good deeds.”⁵

Abu Barza رضي الله عنه narrates that he asked the Prophet ﷺ to teach him something that will benefit him. So the Prophet ﷺ told him to remove harmful objects from the path of the Muslims.⁶

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “I saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.”⁷

Furthermore, Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “To remove a harmful thing from the way is also charity.”⁸

Controlling your anger.

1 Sahih al-Tirmidhi 3641 (graded as sahih by al-Albaani in Sahih At-Tirmidhi).

2 Sahih al-Bukhari 6092.

3 Sahih al-Bukhari 3822.

4 Sahih al-Tirmidhi 1956 (graded as sahih by al-Albaani in Sahih At-Tirmidhi).

5 Sahih Muslim 553.

6 Sahih Muslim 2618.

7 Sahih Muslim 1914.

8 Sahih al-Bukhari 2989.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while he is angry.”¹

Abu Huraira رضي الله عنه narrates that a man asked the Prophet ﷺ to advise him. So the Prophet ﷺ told him, “Do not become angry and furious.” The man continued to ask the same question again and the Prophet's ﷺ reply was the same (do not become angry and furious).²

Starting good things with the right side.

When the Prophet ﷺ would enter the Masjid, he would enter it with his right foot and when he would leave the Masjid, he would leave with his left foot.³

When the Prophet ﷺ would enter the toilet, he would enter it with his left foot and exit with his right foot.⁴

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “If you want to put on your shoes, put on the right shoe first and if you want to take them off, take the left one off first.”⁵

Conserving water.

Abdullah ibn Amr رضي الله عنه narrates that the Prophet ﷺ passed by Saad رضي الله عنه when he was performing ablution, and said, “What is this extravagance?” He said, “Can there be any extravagance in ablution?” The Prophet ﷺ replied saying, “Yes, even if you are on the bank of a flowing river.”⁶

1 Sahih al-Bukhari 6114.

2 Sahih al-Bukhari 6116.

3 There isn't any specific hadith that says that the Prophet (peace and blessings be upon him) would enter the Masjid with his right foot and exit with his left, but in an authentic hadith, Aishia (may Allah be pleased with her) narrates that the Prophet (peace and blessings be upon him) used to like to start from the right side when wearing shoes, combing his hair and cleaning or washing himself. See: Sahih al-Bukhari 168. Similarly, the Prophet (peace and blessings be upon him) would cut his nails starting with the right hand. See: Imam an-Nawawi's Sharh Muslim, (3/149). So therefore this indicates that it is mustahabb (recommended) to start good things with the right foot or right hand such as entering the Masjid or wearing shoes.

4 See footnote above.

5 Sahih al-Bukhari 5855.

6 Sheikh al-Albaani (may Allah have mercy on him) graded this hadith as da'if (weak) in Mishkat Al-Masabih, 427 and also in Irwa al-Ghalil, but later on graded it as hasan (good) in al-Silsilah al-Saheehah, 3292. Many scholars have graded this hadith as da'if (weak) because its isnad includes Ibn Luhayyah (may Allah be pleased with him), but Sheikh al-Albaani said that this hadith is also narrated by Qutaybah ibn Sa'id (may Allah be pleased with him), and the report from him are sahih. See: al-Silsilah al-Saheehah, p 860-861. The reason we have mentioned this hadith is because of the importance of not being extravagant and wasting water and other things that Allah Has given us. As for the ruling, extravagance in using water is makrooh (disliked), see: al-Mawsoo'ah al-Fiqhiyyah 4/180. When the Prophet (peace and blessings be upon him) would do ghusl or wudu, he would use very little water and stay away from being extravagant, see: Sahih al-Bukhari 201.

Greeting young children.

Anas ibn Malik رضي الله عنه narrates that he passed by a group of young children and greeted them and said that the Prophet ﷺ would do this.¹

Greeting people you do not know.

Abdullah ibn Amr رضي الله عنه narrates that a man asked the Prophet ﷺ, “What traits are the best in Islam?” The Prophet ﷺ replied saying, “Feed the people, and greet those whom you know and those whom you do not know.”²

Repeating the greeting.

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, “When one of you meets his brother, he should greet him, then if he meets him again after a tree, wall or stone has come between them, he should greet him again.”³

Giving the greeting before leaving.

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, “When one of you arrives at the gathering, then give the Salam, and if he is given a place to sit, then let him sit. Then when he stands, let him give the Salam, the first is more worthy than the last.”⁴

Chapter: (7) Rights to others

Giving gifts

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Give gifts and you will love one another.”⁵

Lending money to others.

Ibn Masud رضي الله عنه narrates that the Prophet ﷺ said, “No Muslim who lends something to another Muslim twice, but it will be like giving charity once.”⁶

1 Sahih al-Bukhari 6247.

2 Sahih al-Bukhari 6236.

3 Sunan Abu Dawud 5200 (graded as sahih by al-Albaani in Sahih Abu Dawud). See also: Sheikh Uthaymeen's Sharh Riyad as-Salihin, (4/411-412).

4 Sahih al-Tirmidhi 2706 (graded as hasan by al-Albaani in al-silsilah al-saheehah, 183).

5 Al-Adab Al-Mufrad 594 (graded as sahih by al-Albaani in Irwa al-Ghalil, 6/44).

6 Sunan Ibn Majah 2430 (graded as hasan by al-Albaani in Irwa al-Ghalil, 1389 and in Sahih Ibn Majah, 2460). It is mustahabb (recommended) to lend money to others (in a permissible manner). See: Al-Mannaawi's Fayd Al-Qadeer 1/50.

Looking after an orphan.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “The one who looks after an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,” and Malik رضي الله عنه pointed with his forefinger and middle finger.¹

Standing to the side when visiting someone's home.

Talha رضي الله عنه narrates that Huzayl رضي الله عنه said, a man came and stood at the door of the Prophet ﷺ, asking permission to enter, and stood at the door (Uthman said: facing the door). The Prophet ﷺ said “Stand like this, or like this (i.e, to one side or other of the door), for seeking permission is enjoined only so as to prevent looking.”²

Visiting the sick.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze.”³

Abu Musa رضي الله عنه narrates that the Prophet ﷺ said, “Free the captives, feed the hungry and pay a visit to the sick.”⁴

Thauban رضي الله عنه narrates that the Prophet ﷺ said, “He who visits the sick continues to remain in the fruit garden of Paradise until he returns.”⁵

1 Sahih Muslim 2983.

2 Sunan Abu Dawud 5174 (graded as sahih by al-Albaani in Sahih Abu Dawud). Shams-ul-Haq Azimabadi (may Allah have mercy on him) said in Awn al-Ma'bood: “That is, he should step away from the door, and face some other direction.”

3 Sahih al-Bukhari 1240. Some scholars believe that visiting the sick is a Sunnah muakkadah (confirmed Sunnah) while others favoured the view that it is a Fard Kifayah (collective obligation). The second view is supported by Ibn Taymiyyah (may Allah have mercy on him) and is the more correct view as mentioned in Al-Ikhtiyarat al-Fiqhiyah (p. 85). Ibn Hajar Al Asqalani (may Allah have mercy on him) said in Fath al-Bari (10/117): “it is not obligatory for individuals.” Sheikh Uthaymeen (may Allah have mercy on him) said in Ash-Sharh al-Mumti' ala Zad al-Mustaqni (5/171): “It is the sick person's illness that prevents him from seeing others. If he is sick but still going out and seeing people, it is not obligatory to visit him.” See also: Ibn Hajar Al Asqalani's Fath al-Bari (10/125) and Ibn Qayyim's Zad al-Ma'ad (1/497).

4 Sahih al-Bukhari 3046

5 Sahih Muslim 2568. (i.e. The reward received by a person who visits a sick person is compared to the harvest received by a person who collects fruit).

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, “Whoever visits a sick person or a Muslim brother, a caller cries out to him: ‘May you be happy, may your walking be blessed, and may you occupy a honorable position in Paradise.’”¹

Visiting the graveyards.

Sulaiman ibn Buraidah رضي الله عنه narrates that his father said that the Prophet ﷺ said, “Visit the graves, for they remind you of the Hereafter.”²

Chapter: (8) Making Dua **Making dua between Asr and Maghrib on Fridays.**

Jabir ibn Abdullah رضي الله عنه narrates that the Prophet ﷺ said, “Friday is divided into twelve hours and among them is an hour in which no Muslim asks Allah for something but Allah gives it to him.” The Prophet ﷺ continues and he said, “So seek it in the last hour after the afternoon prayer.”³

Making dua at the time of rain.

Sahl ibn Sa'd رضي الله عنه narrates that the Prophet ﷺ said, “Dua at the time of rain is not rejected.”⁴

Making dua when traveling.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “There is no doubt that three supplications will be answered: the supplication of the father, the supplication of the traveler, and the supplication of the oppressed.”⁵

Making dua between the Adhan and the Iqamah.

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- 1 Sahih al-Tirmidhi 2008 (graded as hasan by al-Albaani in Sahih At-Tirmidhi)
 - 2 Sahih al-Tirmidhi 1054 (graded as sahih by al-Albaani in Sahih At-Tirmidhi). See also: Sahih Muslim 977 and al-Tamheed 20/239 by Imam ibn Abdul Bar.
 - 3 Sunan Abu Dawud 1048 (graded as sahih by al-Albaani in Sahih Abu Dawud). Scholars have differed as to when this hour is, and there are more than forty views about this. One of the two soundest opinions as to when this hour begins, is from the time the imam sits down (for the Jumu'ah prayer) until the end of the prayer. The second opinion which is more correct of the two opinions is; from the time after Asr and before Maghrib. See: Sunan Abu Dawud 1046 (graded as sahih by al-Albaani in Sahih Abu Dawud) and Ibn Rajab's Fath al-Bari (8/302-303).
 - 4 Mustadrak Al Hakim, 2534 and Al-Mu'jam al-Kabir, 5756 (graded as sahih by al-Albaani in Sahih al-Jami, 3078).
 - 5 Sunan Abu Dawud 1536 (graded as hasan by al-Albaani in al-Silsilah al-Saheehah, 596). See also: al-Albaani's Sahih Abu Dawud, p 1/420-421 and al-Silsilah al-Saheehah, p 2/145-147.

Anas ibn Malik ؓ narrates that the Prophet ﷺ said, “The supplication between the Adhan and the Iqamah is not rejected.”⁶

Facing towards the qiblah while making dua.

Abdullah ibn Zaid al-Ansari ؓ narrates that the Prophet ﷺ went out to the prayer place to offer the prayer for rainfall. And when he made supplication, he faced the qibla.²

Asking Allah for the highest place in Jannah.

Abu Huraira ؓ narrates that the Prophet ﷺ said, “When you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise.”³

Praising Allah and sending blessings upon the Prophet (peace be upon him) before making dua.

Fudalah ibn Ubayd ؓ narrates that the Prophet ﷺ heard a person supplicating during prayer. He did not mention the greatness of Allah nor did he send blessings upon the Prophet ﷺ. The Prophet ﷺ said: This man is in a hurry. The Prophet ﷺ then called him and said to him or to someone else, “When anyone of you makes dua, let him start by glorifying Allah and then let him send blessings upon the Prophet ﷺ, then let him pray for whatever he wishes.”⁴

Umar ؓ said, “Dua stops between the heavens and earth and is not raised up until one sends blessings upon the Prophet ﷺ.”⁵

Chapter: (9) Reciting the Qur'an **Reciting the last ten verses of Surah Ali 'Imran upon waking up.**

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- 6 Sahih al-Tirmidhi 3595 (graded as sahih by al-Albaani in Sahih At-Tirmidhi). It is mustahabb (recommended) to make dua during the time between the Adhan and the Iqamah as the hadith indicates.
 - 2 Sahih Muslim 894. Imam an-Nawawi (may Allah have mercy on him) said in Sharh Muslim while commenting on the hadith of Sahih Muslim 1763: “This shows that it is mustahabb (recommended) to face towards the qiblah when making dua.”
 - 3 Sahih al-Bukhari 2790
 - 4 Sunan Abu Dawud 1481 (graded as sahih by al-Albaani in Sahih Abu Dawud 1314). This hadith shows that it is mustahabb (recommended) to begin dua with praising Allah, then sending blessings upon the Prophet (peace and blessings be upon him), then asking for whatever one wishes for. See: Imam an-Nawawi's al-Adhkar, (p. 176), and Ibn Qayyim's Jila Al-Afham, (p. 531).
 - 5 Sahih al-Tirmidhi 486 (graded as sahih by al-Albaani in Sahih At-Tirmidhi 403)

Ibn Abbas رضي الله عنه narrates that one night, he stayed in the house of Maymunah bint al-Harith رضي الله عنها (the wife of the Prophet ﷺ and the aunt of Ibn Abbas رضي الله عنه). He adds that when the Prophet ﷺ woke up, he read the last ten verses of Surah Ali 'Imran (Qur'an, 3:190-200).¹

It was also narrated by Ibn Abbas رضي الله عنه that the Prophet ﷺ recited these verses as he looked towards the sky.²

Reciting Surah Al-Isra and Az-Zumar before sleeping.

Aishah رضي الله عنها narrates that the Prophet ﷺ would not sleep until he recited Surah Al-Isra (17) and Az-Zumar (39).³

Reciting Surah Al-Kafirun before sleeping.

Farwah ibn Nawfal رضي الله عنه quoted his father (Abu Ja'far al-Nawfal رضي الله عنه) that the Prophet ﷺ said, "Recite Surah Al-Kafirun (109) and then go to sleep, for it is a declaration of freedom from polytheism."⁴

Reciting the three Quls before sleeping.

Aisha رضي الله عنها narrates that whenever the Prophet ﷺ went to bed at night, he would cup his hands together, then blow into them and recite Surah Al-Ikhlâs (112), Al-Falaq (113) and An-Nas (114). Then he would rub his hands over whatever parts of his body he could, starting from his head, face and front of his body. He would do this three times.⁵

Chapter: (10) Prayer

Reciting a complete surah in the prayer.

Abdullah ibn Abu Qatada رضي الله عنه narrates that his father (Abu Qatada رضي الله عنه) said, "The Prophet ﷺ used to recite Surah Al-Fatihah along with another Surah in the first two rak'at of the Zuhr and the Asr prayers."⁶

Pausing after each verse when reciting Surah Al-Fatihah in prayer.

1 Sahih al-Bukhari 183 and Sahih Muslim 763

2 Sahih al-Bukhari 6215

3 Sahih al-Tirmidhi 2920 (graded as hasan by Ibn Hajar al-Asqalani in Nataij al-Afkar, 3/65).

4 Sunan Abu Dawud 5055 (graded as hasan by Ibn Hajar al-Asqalani in Nataij al-Afkar, 3/61).

5 Sahih al-Bukhari 5017. The word "blow" refers to spitting drily.

6 Sahih al-Bukhari 762 and Sahih Muslim 451. Imam an-Nawawi (may Allah have mercy on him) said in Sharh Muslim, (4/174): This hadith shows that "reciting a short Surah in full is better than reciting an equal part of a longer Surah." There is nothing wrong with reciting half of a long Surah, but what is more preferable is to recite a Surah in each rak'ah. If that is too difficult, then one may divide it between the two rak'ahs. See: Ibn Qayyim's Zad al-Ma'ad (1/214-215). See also: Ibn Hajar al-Asqalani's Fath al-Bari 2/244.

Umm Salamah رضي الله عنها narrates that the Prophet ﷺ would recite Surah Al-Fatihah [in prayer], pausing after each verse.¹

Seeking refuge in Allah from the whispers of the devils in prayer.

Uthman ibn Abi al-As رضي الله عنه narrates that one day he came to the Prophet ﷺ and complained that the satan intervenes and causes doubts when hes praying and reciting the Qur'an. So the Prophet ﷺ said to him, "This is the doing of a devil which is known as Khinzab and when you feel its effects, seek refuge with Allah from it and spit three times to your left side."²

Making the second rak'ah shorter than the first.

Abdullah ibn Abu Qatada رضي الله عنه narrates that his father (Abu Qatada رضي الله عنه) said, "The Prophet ﷺ used to recite Surah Al-Fathiah along with two other Surahs in the first rakat of Zuhr. He would recite a long Surah in the first rakat and a shorter one in the second rakat."³

Praying with your shoes on.

Sa'id ibn Yazid al-Azdi رضي الله عنه asked Anas ibn Malik رضي الله عنه if the Prophet ﷺ ever prayed with his shoes on. Anas رضي الله عنه replied, "Yes."⁴

Aws ibn Thabit al-Ansar رضي الله عنه narrates that the Prophet ﷺ said, "Be different from the Jews, who do not pray in their sandals or shoes."⁵

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- 1 Sunan Abu Dawud 4001 (graded as sahih by al-Albaani in Sahih Abu Dawud). See: Ibn Yusuf al-Jazari's An-Nashr fi'l-Qiraa'at al-'Ashr, (1/226) and Mirqaat al-Mafaateeh, (4/1503) by Ibn Sultan Muhammad al-Hirawi al-Qari.
 - 2 Sahih Muslim 2203. Uthman ibn Abi al-As (may Allah be pleased with him) adds, "I did that, and Allah dispelled that from me." If one feels the whispering of satan, they should say "A`ūdhu billāhi minash-shayṭānir-rajīm (I seek refuge in Allah from Satan the outcast) and spit three times to their left. By "spitting", it is meant to spit dryly [blowing with a little saliva]. It is better if one does this while in the standing or sitting position. See also: Ibn Qayyim's Zad al-Ma'ad (3/602).
 - 3 Sahih al-Bukhari 759. It is permissible to make the second rakat longer than the first, but it is far better to make the first rakat longer than the second as this is mustahabb (recommended). Ibn Hajar Al Asqalani said in Fath al-Bari, (2/305): The phrase "Chapter on making the first rak'ah long" applies to all prayers, as the hadīth indicates. See also: Imam an-Nawawi's Sharh Muslim (4/175).
 - 4 Sahih al-Bukhari 386. It is permissible to pray with your shoes on and is also mustahabb (recommended) as long as there is no impurity on the shoes. If there is any impurity on them, then it is not permissible to pray wearing them. See: Sunan Abu Dawud 650 (graded as sahih by al-Albaani in Sahih Abu Dawud 605). One should also be mindful to not wear shoes in the Mosque (with carpet) or any place that might not allow shoes to be worn. As to the reason the Prophet (peace and blessings be upon him) prayed with his shoes on (as mentioned above), Aws ibn Thabit al-Ansar (may Allah be pleased with him) narrates that the Prophet (peace and blessings be upon him) said, "Be different from the Jews, who do not pray in their sandals or shoes." See: Sunan Abu Dawud 652 (graded as sahih by al-Albaani in Sahih Abu Dawud 607).
 - 5 Sunan Abu Dawud 652 (graded as sahih by al-Albaani in Sahih Abu Dawud 607).

Separating between Obligatory and Nafl prayers.

Muawiya ؓ said, “Whenever you have observed the Jumu'ah prayer, do not observe (the Sunan prayer) till you have talked or gone out, for the Prophet ﷺ had ordered us to do this and not to combine two (types of) prayers without talking or going out.”²

Abu Huraira ؓ narrates that the Prophet ﷺ said, “Is any of you unable, when praying, to move forward or backward, or to the right or left?”³

Praying witr with nine rakats.

Aisha ؓ narrates that the Prophet ﷺ would offer nine rakats and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate to Him, then he would get up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember, praise Him and supplicate to Him and then utter a salutation loud enough for us to hear.⁴

Praying witr at the last third of the night.

Umar ؓ narrates that the Prophet ﷺ said, “Make witr as your last prayer at night.”⁵

Shortening the prayer while travelling.

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- 2 Sahih Muslim 883. It is mustahabb (recommended) to separate the obligatory and nafl prayers by either talking or moving to another spot. Imam an-Nawawi (may Allah have mercy on him) said in his commentary on Sahih Muslim: “It is mustahabb to move from where one offered the obligatory prayer to another spot, and the best is to move to one’s home; otherwise one may move to another spot in the mosque or elsewhere, so as to increase the number of places in which one prostrates, and so as to separate the naafil prayer from the obligatory one. The words “until we spoke” indicate that separating the prayers may also be done by speaking, but doing it by moving is preferable, because of what we have mentioned.” Ibn Taymiyyah (may Allah have mercy on him) said in Al-Fatawa al-Kubra, (2/359): “The Sunnah is to separate obligatory and nafl prayers, in the case of Jumu’ah and otherwise. Ar-Ramli (may Allah have mercy on him) said in Nihayah al-Muhtaj bi Sharh al-Minhaj, (1/552): “It is Sunnah to move in order to offer a nafl or obligatory prayer from the place where one offered an obligatory or nafl prayer, so as to increase the number of places where one prostrates, for they will testify in one’s favour, and because that means filling more spots with worship. And if one does not move to another spot, then one should separate the prayers by speaking to someone.”
- 3 Sunan Abu Dawud 1006 and Sunan Ibn Majah 1427 (graded as sahih by al-Albaani in Sahih Ibn Majah)
- 4 Sahih Muslim 746. See also: al-Majmoo’ Sharh al-Muhadhdhab, (3/277) by Imam an-Nawawi. We will not discuss whether the witr prayer is three or one rakat. Imam Abu Hanifah (may Allah have mercy on him) was a great scholar who devoted his life to Islam. We should not argue over such things as nothing beneficial comes out of it. Scholars who believe witr is one rakat have evidences, as do those who believe it is three. People who offer witr with three rakats and those who offer it with one rakat will both go to Jannah, and In sha'Allah both ways are accepted in the sight of Allah as this is an issue of dispute.
- 5 Sahih al-Bukhari 998. The Prophet (peace and blessings be upon him) would pray witr when he woke up for tahajjud. It is permissible to pray witr before sleeping but if you know you will wake up for tahajjud, it is far better to pray it at the that time, making it the last prayer as the hadith mentions.

Yahya ibn Ishaq رحمہ اللہ narrates that he heard Anas رضی اللہ عنہ say, “We traveled with the Prophet ﷺ from Medina to Mecca and offered two rak’at (for every prayer) till we returned to Medina.”¹

Sitting after the prayers (at the place you prayed).

Abu Huraira رضی اللہ عنہ narrates that the Prophet ﷺ said, “The angels keep asking Allah's forgiveness for anyone who sits at his praying place as long as he does not pass wind.”²

Surahs to recite in the two rak’ats before the Fajr Prayer.

Abu Huraira رضی اللہ عنہ narrates that in the two rak’ah before the Fajr prayer, the Prophet ﷺ used to recite Surah Al-Kafirun (109) and Surah Al-Ikhlās (112).³

Surahs to recite in the Fajr Prayer on Fridays.

Ibn Abbas رضی اللہ عنہ narrates that the Prophet ﷺ used to recite Surah As-Sajdah (32) and Surah Al-Insan (76) in the Fajr prayer on Fridays.⁴

Prostrating upon hearing good news.

Abu Bakrah رضی اللہ عنہ narrates that when the Prophet ﷺ heard good news, he would fall down in prostration to show gratitude to Allah.⁵

Praying two rakats upon getting married.

Abu Sa’eed رضی اللہ عنہ said, “I got married when I was a slave, and I invited some of the Companions of the Prophet ﷺ, among whom were ibn Mas’ood رضی اللہ عنہ, Abu Dharr رضی اللہ عنہ and Hudhayfah رضی اللہ عنہ. They told me: ‘When your wife enters upon you, pray two rak’ahs, then ask Allah, for the good of what has entered upon you and seek refuge with Him from its evil, then go ahead and approach your wife.’”⁶

1 Sahih al-Bukhari 1081. Some scholars believe that shortening the prayers is a Sunnah muakkadah (confirmed Sunnah) while others scholars such as Imam Abu Hanifa and Ibn Hazm (may Allah have mercy on them) believe that it is obligatory to shorten the prayers. The more correct view is that shortening the prayers is indeed a Sunnah muakkadah (confirmed Sunnah). Imam al-Shafi'i (may Allah have mercy on him) said in al-Umm, (1/159): If it had been obligatory for the traveler to pray with two rak’ahs, Uthman, Aisha and Ibn Mas’ood (may Allah be pleased with them) would not have offered the prayers in full, and it would not have been permissible for a traveler to offer the prayers in full when praying with a resident who is not traveling. See also: Ibn Taymiyyah's Al-Ikhtiyarat al-Fiqhiyah, (p. 32) and Ibn Qayyim's Zad al-Ma'ad, (1/464).

2 Sahih al-Bukhari 445.

3 Sahih Muslim 726, also recorded in Sunan Ibn Majah 1148 and others.

4 Sunan Abu Dawud 1074 (graded as sahih by al-Albaani in Sahih Abu Dawud).

5 Sunan Ibn Majah 1394, Sahih al-Tirmidhi 1578 (graded as hasan by al-Albaani in Sahih At-Tirmidhi).

6 Abd al-Razzaq's al-Musannaf, (6/191) (graded as sahih by al-Albaani, see: Adab al-Zafaf p 20-24). Some scholars have said that it is mustahabb (recommended) to pray two rakats before consummating the marriage. There is no sahih hadith

Shaqeeq ؓ narrates that a man came to Abdullah ibn Masood ؓ and said, “I have gotten married to a young girl and I am afraid that she will dislike me.” Abdullah ibn Masood ؓ said: “Love is from Allah and dislike is from the Shaytaan, who wants to make hateful to you that which Allah has permitted to you. So when she comes to you, tell her to pray two rak‘ahs behind you.”¹

Praying Salat al-Istisqa (for rain).

Ishaq ibn Abdullah ibn Kinanah ؓ narrates that Al-Walid ibn Utbah or (according to another version) Al-Walid ibn Uqbah, the governor of Madinah sent him to ibn Abbas ؓ to ask him about the rain prayer that was offered by the Prophet ﷺ. Ibn Abbas ؓ said that the Prophet ﷺ went out wearing modest clothes and walked humbly until he reached the place of prayer. He then ascended the minbar (pulpit), but he did not give a khutbah, but instead continued to offer supplication, showing humbleness to Allah and reciting the takbeer. He then offered two rakats of prayer as he used to pray Eid.²

Praying Salat al-Kusuf (upon seeing an eclipse).

Abu Mas‘ud ؓ narrates that the Prophet ﷺ said, “The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray.”³

Praying Tahiyatul Masjid.

Abu Qatada al-Ansari ؓ narrates that the Prophet ﷺ said, “If anyone of you enters a Mosque, he should not sit until he has offered two rak'ahs.”⁴

Praying Tahiyat Al-Wudu.

Abu Huraira ؓ narrates that the Prophet ﷺ said to Bilal ؓ, “Bilal narrate to me which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise.” Bilal ؓ said, “I did not do any act in Islam for

narrated from the Prophet (peace and blessings be upon him), that he did this, the only reports are from the companions of the Prophet (peace and blessings be upon him).

1 Al-Tabaraani's al-Mu‘jam al-Kabeer, (9/204) (graded as sahih by al-Albaani, see: Adab al-Zafaf p 20-24).

2 Sunan Abu Dawud 1165 (graded as hasan by al-Albaani in Sahih Abu Dawud). “Takbeer” refers to reciting Allahu Akbar (Allah is the Greatest).

3 Sahih al-Bukhari 1041. Salat al-Kusuf refers to the “eclipse prayer.” Salat al-Kusuf according to the consensus of scholars is a Sunnah mu'akkadah (confirmed Sunnah). As to how to pray this prayer, it is a lengthy topic, see: Sahih al-Bukhari 1040, Sahih Muslim 913,908. See also: al-Majmoo‘ Sharh al-Muhadhdhab, (5/48) by Imam an-Nawawi and Ibn Qudaamah's al-Mughni, (3/323).

4 Sahih al-Bukhari 1167. Tahiyat al-masjid refers to “greeting the mosque”, which is Sunnah prayer according to most of the scholars. Sheikh Uthaymeen (may Allah have mercy on him) holds the view that it is Sunnah muakkadah (confirmed Sunnah). See: Majmu‘ al-Fatawa, (14/354). See also: Al-Majmu' Sharh al-Muhadhdhab, (3/544) by Imam an-Nawawi and Ibn Hajar al-Asqalani's Fath al-Bari, (1/538).

which I hope to get any benefit but that when I perform ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray.”¹

Praying the Duha Prayer.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ advised me to observe three things: to fast three days a month, to pray two rakat of Duha prayer and to pray with before sleeping.²

Praying Salat al-Tawbah upon committing a sin.

Abu Bakr رضي الله عنه narrates that the Prophet ﷺ said, “When a person commits a sin, and he performs ablution, and then prays two rak'ahs, and asks for Allah’s forgiveness, Allah forgives him.”³

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- 1 Sahih al-Bukhari 1149, Sahih Muslim 2458. Firstly, according to the scholars, it is Sunnah to pray two rakah immediately after doing wudu (ablution). Scholars have different views as to if it is permissible to pray two rakats at times it is prohibited to pray (i.e. after Asr, ect). Imam an-Nawawi said in Al-Minhaj bi Sharh Sahih Muslim, (16/19): “This hadith shows the virtue of praying after performing ablution and that it is Sunnah and that it is permissible in times when the sun rises or at its meridian (i.e. zenith) or when the sun is setting and after the morning and afternoon prayers because there is a reason for performing it.” According to the Hanifis, it is recommended to pray two rakats after performing wudu except at the prohibited times (i.e. after Asr, ect).
 - 2 Sahih al-Bukhari 1981. The time for the Duha prayer starts from the time the sun has risen and ends just before the time for the Zuhr prayer. Sheikh Uthaymeen (may Allah have mercy on him) defined it (i.e. the time) as being from the quarter of an hour after the sun has risen until ten minutes before the Zuhr prayer. See: Al-Sharh al-Mumti’, (4/122). The best time to offer this prayer is after the sun's heat has become intense because of the hadith of Zayd ibn Arqam (may Allah be pleased with him) recorded in Sahih Muslim 748. Scholars have defined this as being when the quarter of the day has passed (i.e. halfway between sunrise and Zuhr prayer). For example if sunrise is at 6 a.m. and Zuhr is at 12 p.m. then the best time to offer the Duha prayer is at around 9 a.m. (i.e. halfway between sunrise and Zuhr). See: Al-Majmu' Sharh al-Muhaddhab 4/36 by Imam an-Nawawi. The minimum number of rakats in the Duha prayer is two. See: Sahih Muslim 720 and Sahih al-Bukhari 1981. As to the maximum number of rakats, there is no text that limits the rakats of the Duha prayer, but it is proven that the Prophet (peace and blessings be upon him) would offer the Duha prayer with four rakats, and even eight. So there's a difference of opinion on the maximum number of rakats, Imam Malik and Imam Hanbal (may Allah have mercy on them) take the view that the maximum number of rakats is eight based on the hadith of Umm Hani (may Allah be pleased with her) in Sunan Ibn Majah 1323. On the contrary, Imam Abu Hanifa and Imam Al-Shafi'i (may Allah have mercy on them) say that the maximum number of rakats is twelve based on the hadith of Anas ibn Malik (may Allah be pleased with him) in Tirmidhi 473 and Ibn Majah 1380 where the Prophet (peace and blessings be upon him) said, “Whoever prays Duha with twelve Rak’ah, Allah will build for him a palace of gold in Paradise.” The isnad of this hadith has weakness in it and was graded as da’if by al-Albaani in Da’if At-Tirmidhi p. 57). The more correct view is that the minimum number of rakats is two and there is no maximum number of rakats for the Duha prayer. The correct way to offer this prayer is by praying two by two (rakats), because the Prophet (peace and blessings be upon him) said, “The Salat during the night and the day is two and two.” See: Sahih al-Tirmidhi 597 (graded as sahih by al-Albaani in Sahih At-Tirmidhi).
 - 3 Sunan Abu Dawud 1521 (graded as sahih by al-Albaani in Sahih Abu Dawud). See also: Musnad Ahmad 26998 and al-Silsilah al-Saheehah, 3398. It is proven from the hadith quoted above that it is part of the Sunnah of the Prophet (peace and blessings be upon him) to pray two rakats after committing a (minor or major) sin and then to ask for Allah's forgiveness. This prayer is called Salat al-Tawbah (Prayer of Repentance). It is also permissible according to the most authentic opinion to offer this prayer at the disallowed times such as after the Asr prayer. See: Ibn Taymiyyah's Majmu’ al-Fatawa, (23/215).

Chapter: (11) Adhan and Mosque

Going early to the Mosque to get the first row

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “If the people knew the reward for standing in the first row (in congregational prayers), and found no other way to get that except by drawing lots they would draw lots.”¹

Furthermore Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “If the people knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of the Isha and Fajr prayers in congregation, they would come to offer them even if they had to crawl.”²

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “The best rows for men are the first rows, and the worst ones are the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.”³

Going early to the Jumu'ah prayer.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Whoever does ghusl from janaabah on Friday, then leaves for the mosque [at the first hour], it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the imam comes out, the angels come in to listen to the reminder (khutbah).”⁴

Staying in the mosque after the Fajr prayer until the sun rises.

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- 1 Sahih al-Bukhari 615. The phrase “drawing lots” refers to making a chance decision. For example when the Prophet (peace and blessings be upon him) wanted to travel, he would draw lots as to which of his wives would go with him and he would take the wife whose name came out. See: Sahih al-Bukhari 2593.
 - 2 See footnote above.
 - 3 Sahih Muslim 440. The row that is closest to the imam is the first row, the people in the first row will be rewarded more as the hadith indicates. As for the part where the hadith says “the best rows for women are the last ones and the worst ones for them are the first ones”, this refers to when there is no barrier between the men and women. But when the women are screened from men and there is a barrier, then the best rows for the women are also the first as they are the first ones to come.
 - 4 Sahih al-Bukhari 881. Scholars have different views as to the definition of these hours. There are three opinions among the scholars about the definition of these hours. The first is that they begin when the dawn breaks. The second is that they begin when the sun rises. The third is that these 'hours' all occur at the same period, once the sun has passed its zenith. The most correct view is the second one (i.e. that they start when the sun rises), this is also the view of Imam Al-Shafi'i and Imam Ahmad ibn Hanbal (may Allah have mercy on them). See: al-Majmoo' Sharh al-Muhadhdhab, (4/414) by Imam an-Nawawi and Ibn Qudamah's al-Mughni, (2/73). See also: Ibn Qayyim's Zad al-Ma'ad, (1/339-1/407).

Jabir ibn Samurah رضي الله عنه narrates that the Prophet ﷺ used to sit at his prayer place after praying Fajr until the sun had risen.¹

Anas ibn Malik رضي الله عنه narrates that the Prophet ﷺ said, “Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two rak'ah, then for him is the reward like that of a Hajj and Umrah.”²

Taking a different route to the Eid prayer

Jabir ibn Abdullah رضي الله عنه narrates that on the day of Eid, the Prophet ﷺ used to return (after offering the Eid prayer) through a different route than the one he came from (to offer the Eid prayer).³

Repeating after the Adhan

Abdullah ibn Amr ibn al-As رضي الله عنه narrates that the Prophet ﷺ said, “When you hear the mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah...”⁴

Chapter: (12) Marriage

Eating and drinking from the place your spouse ate and drunk from

Aishah رضي الله عنها narrates that while she was menstruating, she would eat meat from a bone, and the Prophet ﷺ would place his mouth where she had eaten from. She also says that when she would drink from a vessel (while menstruating), the Prophet ﷺ would drink from where she had placed her mouth.⁵

Feeding ones wife

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- 1 Sahih Muslim 670. It is mustahabb (recommended) to stay in the Mosque after the Fajr prayer until the sun rises. During this time you can also do dhikr (remembering Allah). The Prophet (peace and blessings be upon him) would also recite the morning adhkar during this time. As to what you should recite, there are many different supplications, see: Sa'id ibn Ali's Hisn al-Muslim, chapter: In the morning and evening (27).
 - 2 Sahih al-Tirmidhi 586 (graded as hasan by al-Albaani in Sahih At-Tirmidhi).
 - 3 Sahih al-Bukhari 986.
 - 4 Sahih Muslim 384. Scholars have different opinions as to if repeating after the mu'adhdhin is obligatory or mustahabb (recommended). The correct view, which is also supported by majority of the scholars is that it is mustahabb (recommended) and not obligatory. This is also the view of the Malikis, Shafis and Hambalis. See: al-Majmoo' Sharh al-Muhadhdhab, (3/127) by Imam an-Nawawi and Ibn Qudaamah's al-Mughni, (1/256).
 - 5 Sunan an-Nasa'i 70 (graded as sahih by al-Albaani in Irwa al-Ghalil, 1972). A similar hadith was recorded in Sahih Muslim 300.

Sa'd ibn Abi Waqqas ؓ narrates that the Prophet ﷺ said, “You will be rewarded for whatever you spend for Allah's sake even if it is a morsel which you put in your wife's mouth.”¹

Making Nikkah affordable

Uqba ibn Amir al-Juhani ؓ narrates that the Prophet ﷺ said, “The best of marriages is that which is the most affordable.”²

Marrying more than one wife for the one who can afford it.

Anas ibn Malik ؓ narrates that the Prophet ﷺ used to visit all his wives in one night and he had nine wives at that time.³

Chapter: (13) Knowledge **Conveying even if it's one sentence (verse)**

Abdullah ibn Amr ؓ narrates that the Prophet ﷺ said, “Convey my teachings to the people even if it's one sentence (verse).”⁴

Knowing the 99 names of Allah.

Abu Huraira ؓ narrates that the Prophet ﷺ said, “Allah has ninety-nine names and whoever memorizes them will go to Paradise.”⁵

Chapter: (14) Adornment **Wearing white clothes**

1 Sahih al-Bukhari 56.

2 Sunan Abu Dawud 2117 (graded as sahih by al-Albaani in Sahih Abu Dawud). A hadith with similar wording was recorded in Imam Al-Bayhaqi's Sunan al-Kubra (14721).

3 Sahih al-Bukhari 284. Plural marriage (i.e. a man marrying more than one wife at a time, up to four) is a Sunnah according to the consensus of scholars. See: Ibn Qudaamah's al-Mughni 9/340.

4 Sahih al-Bukhari 3461. Ibn Hajar Al Asqalani (may Allah have mercy on him) said in Fath al-Bari: “He said in the hadith, ‘even if it is one verse’ so that everyone who heard him would hasten to convey whatever one heard of the verses, even if it was very little, so that in this manner everything that he (peace and blessings be upon him) brought would be conveyed.”

5 Sahih al-Bukhari 2736. What is meant by the word “memorizes” in this hadith includes the following: Memorizing them, understanding what they mean, acting upon them and calling Allah upon these names. What is meant by acting upon them is for example knowing that Allah is one, so not associating anything with Him.

Samura رضي الله عنه narrates that the Prophet ﷺ said, “Wear white clothes, for they are purer and better; and shroud your dead in them.”¹

Applying kohl on the eyes.

Ibn Abbas رضي الله عنه narrates that the Prophet ﷺ said, “The best of your kohl is ithmid (antimony), for it makes the vision clear and makes the hair grow.”²

Applying henna while one is on their menstrual period.

Mu'adh رضي الله عنه narrates that a woman asked Aisha رضي الله عنها, “Can a woman who is menstruating, dye her hands?” She replied, “We were with the Prophet ﷺ and we used to dye our hands, and he did not tell us not to do that.”³

Chapter: (15) Miscellany **Doing good deeds regularly and constantly.**

Aisha رضي الله عنها narrates that the Prophet ﷺ said, “The most beloved deed to Allah is the most regular and constant even if its small.”⁴

Taking a midday nap.

Anas رضي الله عنه narrates that the Prophet ﷺ said, “Take a nap at midday, for the Shaytan does not take a nap at midday.”⁵

1 Sahih al-Tirmidhi 2810 (graded as sahih by al-Albaani in Sahih Mishkat Al-Masabih 4337).

2 Sunan an-Nasa'i 5113 (graded as sahih by al-Albaani in Sahih Al-Nasa'i 5128). Ibn Qayyim (may Allah have mercy on him) said in Zad al-Ma'ad, (4/281): “Kohl protects the health of the eyes and gives strength and clarity of vision, and cleanses the eye of bad substances. In addition to that some types of kohl also serve as an adornment and if it is applied before going to bed this is even better. And ithmid is more efficacious than other types of kohl.” It is mustahabb (recommended) to use kohl an odd numbers of times, see: Ibn Qudaamah's al-Mughni, (1/106). See also: al-Majmo' Sharh al-Muhadhdhab, (1/334) by Imam an-Nawawi.

3 Sunan Ibn Majah 656 (graded as sahih by al-Albaani in Sahih Ibn Majah 622). Many scholars say that it is mustahabb (recommended) for a women to dye her hand with heena at the time of her menses. See: Ibn Abi Shaybah's Musannaf, (1/44). See also: Al-Hattab's Mawahib al-Jalil, (1/200).

4 Sahih al-Bukhari 6464. What is meant by this hadith is very apparent, doing good deeds regularly even if they are small. For example, praying two rakats in tahajjud every day is far better than praying four rakats today, then two tomorrow, then twenty the day after and then not praying ever again. What is more important than the quantity of the good deeds is how consistent you are while performing them.

5 Al-Mu'jam Al-Awsat 2725 (graded as hasan by al-Albaani in as-Saheehah, 1647). The Prophet (peace and blessings be upon him) would take a nap at midday (some time before the Zuhr prayer) so that it would give him strength to pray the night prayers. The time for the nap is usually taken before the Zuhr prayer, as stated above (i.e. when the sun is at its peak or at its zenith point).

Sleeping on your right hand under your cheek.

Al-Bara ibn `Azib ؓ narrates that the Prophet ﷺ told him that when you go to bed, perform ablution and then lie down on your right side...¹

Hudhaifa ؓ narrates that when the Prophet ﷺ went to bed, he would put his hand under his cheek...²

Dusting off the bed before sleeping.

Abu Huraira ؓ narrates that the Prophet ﷺ said, “When anyone of you goes to bed, he should dust his bed with the inside of his lower garment, for he does not know what has come on to it after he left it.”³

Counting tasbeeh on the fingers.

Yusairah ؓ narrates that the Prophet ﷺ said, “You must glorify Allah and count them on your fingertips, for indeed they shall be questioned, and they will be made to speak.”⁴

When it rains, exposing your body to the rain.

Anas ibn Malik ؓ narrates that it rained and we were with the Prophet ﷺ. The Prophet ﷺ lifted part of his garment so that the rain could fall on him. We said, “O Messenger of Allah, why did you do that?” He replied, “It is because it (the rainfall) has just come from its Lord, may He be glorified and exalted.”⁵

Cupping.

Anas ibn Malik ؓ narrates that the Prophet ﷺ said, “The best medicines you may treat yourselves with are cupping and sea incense.”⁶

1 Sahih al-Bukhari 6311

2 Sahih al-Bukhari 6314. The Sunnah way to sleep is by sleeping on your right side and putting your right hand on your right cheek. It is permissible to sleep on your left side, but one misses out on the reward for following the Sunnah.

3 Sahih al-Bukhari 6320, Sahih Muslim 2714. It is recommended to dust off the bed, one can do it with the edge of one's garment or something else. Imam an-Nawawi (may Allah have mercy on him) said in Al-Minhaj bi Sharh Sahih Muslim, (17/58): “‘The inside of the lower garment’ means its tip or its edge. It is mustahabb (recommended) to dust off the bed before sleeping because there might be snakes or scorpions or other harmful things in it.”

4 Sahih al-Tirmidhi 3583 (graded as sahih by al-Albaani in Sahih At-Tirmidhi). As to if it is permissible to use a misbaha (prayer beads), see: Majmu' al-Fatawa, (22/506) by Ibn Taymiyyah. See also: Al-Mannaawi's Fayd Al-Qadeer, (4/468).

5 Sahih Muslim 898. It is mustahabb (recommended) to expose part of your body when it is raining and to let some of it flow over one's body as the hadith indicates.

6 Sahih al-Bukhari 5696

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “The best medical treatment you apply is cupping.”¹

Ibn Abbas رضي الله عنه narrates that the Prophet ﷺ said, “Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing).”²

Planting a plant.

Anas رضي الله عنه narrates that the Prophet ﷺ said, “No Muslim plants a plant or cultivate land, then a person, or an animal eats from it, except that it will be charity for him.”³

Remembering death frequently.

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ said, “Frequently remember the destroyer of pleasures (death).”⁴

Umar رضي الله عنه narrates that when he was with the Prophet ﷺ, a man asked the Prophet ﷺ, “Which of the believers is the wisest?” The Prophet ﷺ replied saying, “Those who remember death the most and are the best in preparing for it are the wisest.”⁵

Doing Aqiqah.

Buraydah ibn al-Husayb رضي الله عنه narrates that when a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood. When Allah brought Islam, we sacrificed a sheep, shaved his (the child's) head and smeared his head with saffron.⁶

1 Sunan Abu Dawud 3857 (graded as sahih by al-Albaani in Sahih Abu Dawud)

2 Sahih al-Bukhari 5680

3 Sahih Muslim 1553

4 Sunan Ibn Majah 4258, Sahih al-Tirmidhi 2307 (graded as sahih by al-Albaani in Sahih At-Tirmidhi)

5 Sunan Ibn Majah 4259 (graded as hasan by al-Albaani in Sahih Ibn Majah).

6 Sunan Abu Dawud 2843 (graded as sahih by al-Albaani in Sahih Abu Dawud). “Saffron” refers to a type of perfume. As to the ruling of aqiqah, some scholars held the view of aqiqah being a Sunnah muakkadah (confirmed Sunnah) while others said it is obligatory. The more correct view is that it is a Sunnah muakkadah (confirmed Sunnah). See: Imam al-Shafi'i's al-Hawi al-kabir, (15/126) and Ibn Qayyim's Zad al-Ma'ad, (2/325-331). It is prescribed to slaughter two sheep for a newborn boy and one sheep for a girl. See: Sahih al-Tirmidhi 1516 (graded as sahih by al-Albaani in Irwa al-Ghalil, 4/391).

